A DISCOVRSE

Betwixt

LIEUTENANT COLONEL

IOHN LILBURN

Close Prisoner in the Tower of *London*,

AND

Mr HUGH PETER:

Upon *May* 25. 1649.

Published by a friend, for the Publick benefit.

MAT. 7. 15, 16.

Beware of false Prophets, which come to you in Sheeps clothing, but inwardly they are ravening Wolves.

Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

LONDON,

Printed in the Yeer 1649.

A DISCOURSE *betwixt Lieut. Col.* JOHN LILBURN, *close priſoner in the Tower of London, and Mr* HUGH PETER; *upon Friday May 25, 1649.*

His preſent Friday Mr. *Peters*, with one Doctor *Mayſey* of *Kingſton*, and a Captain of M. *Burton's* Congregation that I have known formerly in Major General *Craford's* Regiment of Foot, with the Lieutenant of the Tower, and my Keeper, came into my Lodging, where they found my wife and my ſelf at dinner; and after ſalutes of each other, Mr. *Peter* told me to this effect; That he had at or neer the ~~Cuſtome-houſe, received an affront, for which he came to the Lieutenant~~ of the Tower for reparation, and ſo was reſolved to ſee me, being here, and kill two birds with one ſtone; and being newly come from ſea, and hearing I was here, he meerly came to give me a viſit, out of no other deſigne in the world, but meerly a bare viſit. I replyed to this purpoſe; Mr. *Peter*, I know you well enough, and you know that I know you to be one of the ſetting dogs, or ſtalking horſes of the great men of the Army, with fair and plauſible pretences to inſinuate into men when they have done them wrong, and to work out their deſignes when they are in a ſtrait, and cover over their blots that they have made, when they grow ſo viſible, that they cannot well be hid, but will appear to their ſhame.

He wondering that I entertain'd him with ſuch language for his friendly viſiting me (as he call'd it) I told him in effect, it was no halting before a creeple, for I knew him well enough, and thoſe to whom he belonged.

But he ſate him down and ate and drunk with me, and fell a wondering at all the ſtirs here, and what ſhould be the cauſe of the late bloud that was ſhed. I told him in effect, his great Maſters could better inform him of that then I. Said he, *They ſay, Your buſtling hath occaſioned it.* Truly Sir, I ſay, their injuſtice, oppreſſion and tyranny hath done it: and I am ſure, I fetch'd not them out of White-hall, or any o-

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ther of their Lodgings; but they fetch'd me out of *Winchester-house*, out of my bed and habitation, from my wife and children, and carried me to their thing called a Councel of State, who (like a company of righteous Judges, the clean contrary way) committed me to prison in the nature of a Traytor, before ever they let me see accuser, accusation, prosecutor, or witnesse, or any due processe of Law: and yet time was, when the King impeached *Kimbolton* and the five Members, and preferred a Charge of seven Articles against them of high-treason in the highest nature, recorded 1. *Part Book Decl. pag.* 35. and onely failed in a single punctilio of due Process of Law, that they cryed out, it was such an invasion of the peoples Liberty, that four or five *peccavies* and recantations from him, recorded in their own Declarations, would never serve their turn: but yet forty times more illegalitie exercised by themselves upon me, must be legall, just, and right in your great, just and righteous Masters, that now have a prerogative and priviledge, they can neither say, do, nor act evill, although they commit me to prison without any crime pretended, or without ever letting me see accuser, or accusation, prosecutor or charge; and yet into the bargain, deal worse with me then ever the Heathen and Pagan Romans dealt with *Paul*, who had nothing but the depraved light of Nature to guide them, and yet in all his imprisonment never forbad or hindered any of his friends to visit or relieve him, although he were accused for a pestilent fellow, and a turner of the world up side down: but they lock me up in a close room, with centinels at my door, and will not so much as at a distance let me speak with my friends; nay, and for severall days would not so much as let me see my wife: And yet, Mr. *Peter*, these are your religious, godly, conscriencious Masters. And if this be the fruits of their saint-ship and religion, I do assure you, the Divel is as good, if not a better Saint: for he beleeves and trembles, which is more then I think they do: and if the Sun shining upon the dunghill, make it stink, whether is the fault in the Sun or the dunghill?

So, being at dinner with a Summers diet, the Lieut. of the Tower told me, I fared sutable to my allowance. *What?* saith Mr. *Peter*, *Do they give him allowance?* I, saith the Lieutenant, they would allow him twenty shillings a week, and he refuseth it. Said I to this purpose, Sir, forty shillings a week (as diet is now) will not provide me such meat: and besides, Mr. *Peter*, do your great Masters think, that my captivitie shall make me value my self at the rate of such a scoundrell fellow (having been a Lieutenant Colonel in their Service) as to accept of twenty shillings a week, when the King (whom they beheaded for a Tyrant) allowed to the meanest ordinary man that ever he sent hither, three pound

a week. I am ſure, they have five times the Kings Revenue, and things are twice as dear as they uſed to be: And if they will imitate him in all his baſeneſſe, nay, and far out-ſtrip him, I will hold them to it a little, to imitate him in ſome of his vertues; and therefore, unleſſe they will allow me the allowance that is the cuſtome of the place, I will have none of it: and you may tell them from me, I ſcorn to be fed by them with a bit and a knock.

A little after, Mr *Peter* caſting his eye upon my Law-books, takes up one of *Cook's Inſtitutes*, and profeſſed, *I was meerly guil'd in reading or truſting to theſe Books, for there was no Laws in* England.

I anſwered to this effect, That I did beleeve what he ſaid; for they (meaning his great Maſters, *Cromwel, Fairfax*, &c.) had deſtroyed them all.

Nay, ſaith he, *I tell you, there never was any in* England.

No (ſaid I)? and taking up my Statute-book, I turned him to the Petition of Right, and asked him whether that be a Law or no?

No, ſaith he, *it is none: and I would fain have you to define what Law is.*

Mr *Peter*, ſaid I, I will not take upon me to define what Law is in your ſenſe, or in my own; but I will turn you to a definition in the Parliaments ſenſe in their own book of Declarations; which I read to him, as followeth: 'The Law is that which puts a difference between good and 'evill, betwixt juſt and unjuſt: If you take away the Law, all things 'will fall into confuſion, every man will become a law unto himſelf; 'which in the depraved condition of humane nature, muſt needs produce 'many great enormities: Luſt wil become a law, and Envie will become 'a law, covetouſneſſe and ambition will become laws; and what di-'ctates, what deciſions ſuch laws will produce, may eaſily be diſcerned. So, Mr *Peter*, here is a definition of Law by the Parliament in the days of their primitive puritie, before they had corrupted themſelves with the Common-wealths money. And elſewhere it is their language, 'That 'the Law is the ſafeguard, the cuſtodie of all private intereſts; your Ho-'nours, your Lives, your Liberties and Eſtates are all in the keeping of the 'Law: without this every man hath a like right to any thing. And elſewhere the Law is called 'that right line that diſcovereth that which is 'tort, crooked, or wrong; the Law is that right line that meaſures it-'ſelf and a croked line: the Law is the beſt birth-right the Subject hath; for thereby his Goods, Lands, Wife, Children, his Bodie, Life, Honour, and Eſtimation are protected from injury and wrong, *being the ſureſt ſanctuarie that a man can take, and the ſtrongeſt fortreſſe to protect the weakeſt of all.* To every one of us there comes a greater inheritance by right

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and the Law, then by our Parents. Yea, and it is further ſaid by their Oracle, *It is a miſerable ſervitude or bondage where the Law is uncertain, or unknown.*

"He anſwers to this effect, I tell you ſaith he, for all this, there is no "Law in this Nation, but the ſword, and what it gives; neither was there "any Law or Government in the World, but what the Sword gave and "ſet up.

Unto which I Replyed to this purpoſe, Mr *Peter*, I look upon you as one of the principall Guids of the Army, and a man that doth from time to time ſpeak very much the ſence of the Leaders of the Army, being you lie in their boſomes, and know their ſecrets, and is much uſed by them, to trumpet abroad their Principles and Tenents; But Sir, let me tell you withall, if your reaſoning be ſound and good, then if ſix Theeves meet three, or four honeſt men, and becauſe they are ſtronger then they, rob them, that act is righteous, ſound and good, becauſe their ſwords are ſtronger then the others; and if any Power be a juſt Power that is uppermoſt becauſe it is up, I wonder how you of the Army, and they of the Parliament can acquit your ſelves of being Rebels and Traytors before God and man, in reſiſting and fighting againſt a juſt Power in the King, who was a Power up, & fenced about with abundance of Laws ſo reputed in the common acceptation of *Engliſh* men, by the expreſſe Letter of which I am ſure of it, all thoſe who ever they be that ſhall riſe in Armes againſt him, are *ipſo facto* Traytors; and I would faine know, if it were not for the preſervation of the Laws, that holds out the peoples Liberties & Freedomes, that the Parliament and Army engaged in Theirs, againſt the King a juſt Power, becauſe he was up upon your own grounds; what can you or any other make rationally to be the ground of the the Wars? But Sir, in ſhort and in plain Engliſh, let me tell you, that if there be now no Law in *England*, nor never was, that then you and your great Maſters, *Cromwell*, *Fairfax*, and the Parliament, are a pack of arrant bloody Rogues and Villaines, in ſetting the people together by the ears, to fight for the preſervation of their Laws, in which their Libertie is contained (which is the principall declared cauſe of the Warre from the beginning to the end of the War never) if there were no ſuch thing in being as Law in *England*: At which Mr *Peter* was much ſtartled, and much condemned my harſh language, though it be farre ſhort of what Chriſt himſelfe uſed to his (*viz.* Mr *Peters*) brothers, the Scribes and Phariſees, upon the like occaſion, *Mat.* 23. 14. where he ſaith, *Wo unto you Scribes and Phariſees, Hypocrites; for yee devoure widowes houſes, and for a pretence make long prayer; therefore yee ſhall receive the greater damnation*: and in Verſe,

Verse, 23, 24, 25, 26, 27, 28, 29, 30, 31, 31, 32, he saith, *Wo unto you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the Law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guids, which strain at a gnat, and swallow a camel. Wo unto you, Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excesse. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Wo unto you, Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchers, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleannesse. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisie and iniquitie. Wo unto you, Scribes and Pharisees, hypocrites; because ye build the tombs of the Prophets, and garnish the Sepulchers of the righteous, and say, If we had been in the dayes of our Fathers we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto your selves, that ye are the children of them which killed the Prophets. Fill ye up then the measure of your Fathers.* And in the 8th of *John*, when the Jews in their works and actions denyed *Abraham* and God to be their Father, and yet in words owned them both for their Father, verse 39. 41. Christ in the 44 verse, tels them plainly, *Ye are of your father the devill, and the lusts of your father ye will do: he was a murtherer from the beginning, and aboade not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* And the Apostle *Paul's* Exhortation to his Followers, is to reprove such notorious hypocriticall workers of iniquitie sharply.

But after he had sufficiently condemned my language in speaking plain English, which I say, is the whole current of the Scripture to incorrigible dissembling men as they are: he again and again protested and desired the Company to beare Witnesse, that he in saying, there was no Law in *England*, did not speak the sence of the Army, but his own proper opinion, and also protested, he had no design in comming to me, but a bare visit; and wondered I would be so hot at him for his love; and he was farre enough from any of their Designs: I Replyed to this purpose, Mr *Peter*, You know I know you well enough, and I tell you, in a Play, every Player hath his part, yea even the seeming Fool, and many times they Act with a seeming violence, and against one another; but they all Center in this end to get the Spectators money from them; I leave you to make Application: And I tell you moreover, the last year, when the stirs began, when Sir *John Maynard*, and the four Aldermen were prisoners here at the

Tower,

Tower, You came and took up your lodging at Col. *Whits*, under pretence of reposing your selfe, and being nigh your businesses, being bound in all haste to *New-England* as you said, although you never intended it, I am confident of it, in the least, but meerly came hither upon a Design finely coloured over, to work a complyance in Sir *John Maynard*, and the four Aldermen to your great Masters, that so seeing the City baffled of their Liberty, they might come off with as little losse of Reputation in their deliverance as might be; and I believe some such thing if not worse in the bottom of your visiting of me at this time: But he Replyed very bitterly and earnestly, againe and againe, calling God to witnesse, he had no design the last year upon Sir *John Maynard*, and the Aldermen, in his comming to the Tower, nor upon me in his comming to visit me; and told me, *I need not be so passionate, there was no feare of the losse of my life*: To which I Replyed, to this effect; Sir, I know you, and your Masters so well, and that you have so cozoned and cheated all Parties and Interests that ever you dealt with, so visibly and evidently, never keeping either faith, promise, or engagements with any of them, longer then it served your present turns; it being beyond a maxime long since amongst some of you so to do, that I doe protest unto you, both for you and them, I will not believe one word yee say, swear, or protest, but the more earnest you or they are in any of them, the more jealous I will be of you; and therefore know this for hereafter, that where ever I meet your Masters, or any of their under depending tribe, I will be upon my Guard, as though I were amongst a company of the arrentest cheaters and deceivers in the world; by whom I hope I shall never be cozoned any more with credulity and honesty; for I will never hereafter believe you, though I should bee glad you would deceive me once againe in doing good to the poore Nation, for it is easily in you power; but I believe you will never doe it; and for my life, if I were to lay it down to morrow, I would scorn to beg or intreat for it, from any of your Masters; and if it be in no danger, it is no thanks to them, for I am confidently perswaded in my very heart, it is not mine an hour longer, then they dare take it away, either by hook or crook, but it may prove a choak pear to them, when ever they goe about it. But Sir, said I, I thought I had been safe enough, when I squared my actions by the Rules of those Laws that they have often sworn, declared, and promised year after year, and month after month to maintain and defend; and make as the standard or touchstone betwixt them and the people, as they have done with the Petition of Right, &c.

I but saith he, *I will shew you your great mistake in that particular, and that your safety lies not therein*: so I longed to hear that. *Well*, saith he, *their mindes may change, and*

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then where are you? I but Sir, said I, I cannot take notice of what is in their mindes to obey that; but the constant Declaration of their mindes, (without ever so much as in any one Declaration contradicting it) as that they will maintain the Petition of RIGHT, and the Liberties therein contained, must bee the rule of my obedience: And the Petition of RIGHT, by reason of their constant Declarations to preserve it, I make the rule of my obedience and actings amongst men, and think I shall be safe thereby: but when they shall publiquely declare, They scorn the Petition of RIGHT, and will neither maintain that nor any other Laws or compacts amongst the men of this Nation, but what flows daily from their wils and pleasures; I shall alter my minde, and expect no benefit by the Petition of RIGHT; but when that is, let me tell you, I shall rather desire to live in Turkie under the great Turk, then in *England* under your Religious Masters at White-hall and Westminster, for there is no such Tyrant or persecuter in the world, as an Apostate, that one turns his back of Justice, Righteousness and truth: But Mr. *Peter*, as for things at present, tell your Masters from me, That if it were possible for me now to chuse, I had rather chuse to live seven years under old King *Charls* his government, (nothwithstanding their beheading him as a Tyrant for it) when it was at the worst before this Parliament, then live one year under their present Government that now rule: nay, let me tell you, If they go on with that tyranny they are in, they will make Prince *Charls* have friends enow, not only to cry him up, but also really to fight for him to bring him into his Fathers Throne, that so they may have their just desires of perfidious cruel bloody Tyrants, and the people of the Land some ease and rest from their insupportable burthens and oppressions: Yea, and for my particular, I must aver unto you, I had rather by many degrees chuse to live under a regulated and wel-bounded King without tyrannie, then under any Government with Tyranny. Here is the substance of my discourse with Mr. PETER, saving I pinched him a little particularly upon his great Masters large fingering of the Common-wealths money, which was no better then Theft in them, and State-Robbery in the highest, (as I told him.) *I but*, saith he, *Ireton hath got none*: Then, said I, former Reports are false; and besides, if he have not, what need he, when his Father-in-law gets so much for them both, as 3 or 4000 *l. per annum* at one clap; with well-nigh twenty thousand pounds worth of wood upon it, if Parliament mens relations may be beleeved: besides, the People that know them, know the Father and Son piss both in one gullie; though they seem sometime to go one against another, yet it is but that they may the more easily and throughly drive on the main design of them both: viz. *To make the People slaves.* And so farewell Mr. *Peter.*

Finis.